

The American Friend

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Sky-Writing at Indianapolis

By Eleanor Slater

CAR after car drove up to the First Friends Church in Indianapolis. Suitcases were brought in and lined up in neat rows; people clustered around the registration desks to get their name-tags and meet their hostesses. Ethel Day, checking off names on a list, smiled and nodded, but there was a little look of anxiety and surprise. "I have brought two others with me. Have you room?" "We have a carful of students outside from Oberlin, and another carful is on the way." "Can you take care of twenty-six students from Earlham? It is more than we expected." "My brother is coming down from Madison, and wondered if I could put in a late reservation." Still they came—from Ohio, Indiana, Illinois, Wisconsin, Iowa—with a goodly delegation from Philadelphia.

It was an experiment to transport one of the regular monthly meetings of the American Friends Service Committee to Indianapolis, but estimates of the number that assembled on Friday evening, October 20, to hear Rufus Jones and Clarence Pickett under the auspices of the Fellowship Council vary from six hundred to over a thousand. Each session spilled over from the church into the adjoining Sunday School room. Hostesses from among Indianapolis Friends worked long hours to serve beautifully prepared meals to all the guests. From the point of view of sheer numbers, who could doubt that the meetings were a success?

But somehow, one felt that the success of the Indianapolis meetings consisted in more than mere numbers. The circumference of fellowship widened out. As all turned to face together the agony of China, Poland or Spain, Richmond, West Branch, Philadelphia and Chicago all seemed strangely close together. "Two hundred thousand people have fled from the German-occupied part of Poland to the Russian part," said Clarence Pickett. A large program of resettlement, was needed and people were turning to Friends to do it. Homer L. Morris and W. C. McDonald were in Warsaw investigating relief possibilities. Edgar Rhoads was available if something should seem practicable. One thought of bombed cities, separated families, crowded hospitals, destroyed fields, blockade, hunger—and perhaps a task ahead, a task which Friends might be selected to perform—though Germany was reported to be doing well those particular phases of reconstruction that she saw as compatible with National Socialist philosophy.

Thousands of Spanish children are huddled, unwanted, in refugee camps in

France, Eleanor Stabler Clark, Chairman of the Committee on Spain, reported. They had not always been unwanted; France had been very generous. But now, with the war, it was different. It was hard enough to care for evacuated French children. Money has been promised to the Service Committee to care for these children, if an investigation proves that the money will be well spent. "We want to make such an investigation," she said. Emily Parker, standing small and quiet before the multitude, turned suddenly from a by-play of nonsense to high seriousness. Speaking of her experience in Spain, she stressed the importance of going into that sort of situation not as individuals, but as representatives of a fellowship, of a larger body who believe in the power of good will. "There is a reconciling power," she said, "if it can be made active."

The room grew very still when Robert W. Balderston reported on the activities of the Commissioners in Germany. "We speak in terms of hundreds," he said of those refugee groups which are their primary concern, "but you cannot move people like cattle. Each is a private tragedy taking months to solve." He spoke of Friends as the catalytic agent in this project, hastening actions that might otherwise never move to completion. He spoke of those small heroic groups in Switzerland, Denmark, Holland, and Germany itself, who were facing immediate and constant responsibility at heavy personal risk.

Somehow, stretching the imagination to cover these things, the Society of Friends seemed bigger than all merely local concerns, and there was something intangible that was even bigger than the Society of Friends—something that made it seem very appropriate to have M. R. Zigler of the Church of the Brethren, or Dr. J. H. Langenwelter of the Mennonites get up to speak. "We may be glad for one thing," said Dr. Langenwelter, "that the difficulties of the present day have a refining influence on us and make our differences seem less important." It was perhaps almost prophetic of this spirit of fellowship based on a spiritual unity that Walter C. Woodward, as Chairman of the morning session, opened it by saying, "We are not here as members of the Society of Friends, but as people committed to an attitude toward life."

Perhaps it was the difficulties of maintaining that attitude in a world at war that brought such a large group of people to those Indianapolis meetings. Sensing

that pressing need for clarification, the sessions on Saturday were especially focused: "What can I *think* in a world at war," was the general topic of the afternoon session, and of the evening one, "What can I *do* in a world at war?"

The problem came very close when Raymond Booth or John Roberts stood up to express the attitude of Canadian Friends, or when Leslie Shaffer told of the response of English, French, and German Friends to the test that was already almost upon them before he sailed back to America after his European tour. What is to us still an academic discussion was to them a life-and-death issue. Leslie Shaffer told incident after incident, and again the room grew very quiet.

Some good phrases grew out of those sessions—phrases that will perhaps remain long after the more elaborate arguments are forgotten or discarded. "We need spiritual training grounds," said Walter Woodward. "If the Society of Friends is to be seen and heard today, we need to write our message by sky-writing," said Alvin T. Coate. Both, in their own way, were saying that while there is much need for even broader reaches of service and discipline than ever before in the Society of Friends, to find some "alternative" service is not the soundest motive for such service. "We must demonstrate a more excellent way of life so that the whole world can see it"—and this must be sacrificial, vicarious.

The evening session discussed both "training grounds" and "sky-writing." Familiar projects like the Student Peace Service, or the Work Camps, took on a special significance, appearing as preparations for a new and tragic world. "We need to get key people together to pool their insights and prepare a wiser counsel for our young people," was Guy Solt's challenge in outlining a projected unit of twelve or fifteen leaders from various Yearly Meetings, to gather together for a month of work, discussion, experimentation and spiritual fellowship at Pendle Hill in January, preparatory to organizing possible local units for young conscientious objectors in various parts of the country. This project is the joint enterprise of the Peace Section and the Social-Industrial Section, with the generous cooperation and hospitality of Pendle Hill. If such a leaders' work camp and spiritual training ground proved its worth and there were more applicants than could be cared for, a second session might be organized. Refugee resettlement

(Continued on page 476)



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Editor

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Had the Beards Been Present!

BEFORE reading other reports of or comments upon the Indianapolis meeting of the American Friends Service Committee, we offer a few observations of our own. Having attended such meetings over a long period of years, we feel we have some basis for the judgment that this was one of the most significant gatherings in which we have participated. It certainly marked a high tide of interest and concern on the part of Mid-Western Friends.

This was manifested first by the unprecedentedly large and representative attendance. Some one present explained rather dazedly that from the name of the organization he had come expecting to attend a large committee meeting. Imagine his surprise and bewilderment on finding an attendance that reached seven hundred at a single session. Representation from the East was principally official and semi-official, comprising those largely responsible for promoting and administering the work of the Service Committee. Their presence was highly essential for giving the meetings reality and substance. Otherwise it would have been just another conference. But the impressive thing about the attendance was the way in which the folks rolled in from the Alleghenies to the Mississippi, and points on west. A much-to-be-desired international flavor was given the gathering by the large delegation from Canada. It might almost be said that everybody was surprised to find everybody else there. One had a feeling he was attending an All Friends Conference.

A highly auspicious feature of the meeting was the large number of young people present, college young people particularly. Without doubt the European war, casting an ominous shadow over this country, stimulated attendance and interest generally, and especially of those who have so great a stake in immediate events and in the future to emerge from those events. Students from several colleges and universities were present. It was a matter for comment that Oberlin College was represented by ten undergraduates. Wanting to know the reason why, we barged in upon an Oberlin group "bull session" and asked why such interest on their part in a Quaker meeting. "There is but one Friend among us," was the reply, "but two or three of us have attended A. F. S. C. summer work camps." Hats off to the young Friend who constituted herself a focus

of influence for Peace on the campus, and who probably had something to do with linking up her friends with the Service Committee projects. Thus was demonstrated the influence which the latter exert in exposing young people to our service ideals and in enlisting them in the cause of Peace.

In this connection we have just had another demonstration of the influence of our service projects upon those who participate in them. A few days after the Indianapolis meetings, a well known young Friend spent an evening in another city in the home of a Jewish Rabbi and his wife, in company with a few Jewish young people, at least two of whom had served as Student Peace Volunteers under the A. F. S. C. auspices. In commenting thereon, they said that the thing which had meant most to them was to experience the deeply spiritual approach that Friends make to their humanitarian activities.

On one occasion during the sessions at Indianapolis, it remained for a young Friend—young in membership as well as in years—to remind Friends of the true Friendly procedure and attitude "when differences arise." Following a presentation of the neutrality question from an American Quaker viewpoint, a Canadian Friend spoke frankly and feelingly in strong dissent from certain opinions that had been expressed, and raised the question as to whether in the present situation there is anything left but force as a necessary resort. He was entirely in order and Friends generally were glad that he felt free to speak his mind. Nevertheless, there was naturally some tenseness in the atmosphere, when the young Friend arose and asked that the meeting settle into a period of silence and meditation, which it did. Following that period, a Friend arose quietly in the rear of the room and said that having once decided that right is forever right, we should keep our eyes on the distant goal and not allow ourselves to be drawn aside on wrong roads by considerations of expediency.

Large and representative attendance was fully matched by the content and quality of the proceedings. The deep-lying spiritual motive of the Service Committee and its work was interpreted as only Rufus Jones could do. Incidentally, his unabated vigor and abounding spirit throughout the sessions were a marvel and inspiration to all. On a continuing high level was presented the wide range of A. F.

S. C. activities at home and in many lands, all heightened and given added significance by war, actual and threatened. Thus was impressively given, by demonstration rather than by precept, the Christian alternative to conflict.

It was all a revelation to many Friends who, while having some knowledge of the far-flung and creative work of the Committee, had hardly realized its full scope and import. To all of us, indeed, came a freshened and enlivened appreciation of the tremendously significant work being done in our name, to which an increased commitment must have been made by all who were present. On the other hand, it was no doubt a revelation and an encouragement to the Service Committee personnel and staff to find so many folks "out West" who are eager to know and to do the work of the Committee.

Just before leaving for Indianapolis, we picked up one of our exchanges and read an editorial comment on the new book, "America in Midpassage," in which the authors, Charles A. Beard and wife, present the fifteen years of contemporary American history from the Coolidge Administration to 1938. The Beards have been criticized for one glaring omission: in all the 948 pages in which they have recorded every kind of event, however inconsequential, they make no reference to the part played by religion in our national life. Just so, retorted the editor in question, for the very good reason that religion has played no part. All this recurred to us time and again during the sessions at Indianapolis. Had the Beards been present they might have seen a great light. Perhaps the new editions of "America in Midpassage" would have carried an important revision.

Some Conference Reflections

By Errol T. Elliott

IT is a happy idea that the American Friends Service Committee should be put on wheels and shared with Friends generally. The recent sessions at Indianapolis, October 20-22, were in reality a conference rather than a regular meeting for business and program building. Even so, we who are some distance from Philadelphia felt a sense of deeper sharing with the regular concerns of the Committee. We belong to it in a way we had not sensed before.

Through every session the attendance was practically twice that of our expectation. It would be conservative to estimate that one thousand different persons attended some part of the conference. It included representation from Canada, California, Kansas, Iowa, Illinois, Indiana, Ohio, Pennsylvania, and doubtless other States which our records will eventually reveal. The student representation from colleges was an interesting feature, with young people from Penn, Earlham, Antioch, Oberlin, Wilmington, University of Michigan, University of Wisconsin, Purdue, and others not recorded. From the point of view of religious affiliation there were Mennonites, members of the Church of the Brethren, Disciples, Methodists, Friends from all affiliations and from Independent meetings, together with other participants from churches or denominations which we have no way of knowing or listing.

All these were there beside the people from Indianapolis and surrounding communities who commuted in large numbers daily, taking with them many visiting Friends for overnight hospitality. The representatives "spilled over" into these communities quite liberally. The whole project of caring for the conference belonged to Carmel, Plainfield, Mooresville, West Newton, Westfield, Greenfield and others, as well as to Indianapolis.

No small feature of this project was the Sunday visitation to the meetings around Indianapolis. Perhaps less obvious but surely as fruitful were the unplanned conversations throughout the conference and the friendships formed or renewed. Occasionally there were small "huddles" of

Pastor of the First Friends Church of Indianapolis, Errol T. Elliott was general chairman of arrangements for the conference, much of the success of which should be credited to him and his loyal helpers. Indianapolis Friends did themselves proud as hosts, especially so in view of the unexpectedly large attendance, and all who attended were deeply appreciative of their competent care of visiting Friends.

—EDITOR.

interested persons continuing the topics of the general sessions.

This conference was an illustration of what can be done in bringing Friends generally into the Quaker movement. The Service Committee, embodying in concrete expression the faith we so easily proclaim in the abstract, has moved through the general area of Indiana and scattered a vital leaven in its wake. The germination of the seed sown will be a continuing process. There are many more

people who have found themselves drawn into this stream of human concern and service.

It is well that we express appreciation to the American Friends Service Committee headquarters, with the staff at Philadelphia, for three days of unusual and lively concerns which they helped us to find, but the question still remains with us, "What shall we do about it?" Someone said to me, "I feel as if I have been born again during this conference." Rebirth we need, but now to keep that life pulsating we should maintain a close relationship to the purposes and program of the Service Committee. In fact we must be a *part* of it, like a branch of the vine. This should result in several types of response. Our young people can find a closer working relation with the types of services conducted through the Service Committee, such as work camps, centers of good will at home and abroad, etc. All of us should seek to make that spirit concretely effective at home. There is more romance in service abroad, and consequently it is a bit easier to get response for it. But how about conditions on the "wrong side of the railroad tracks" at home? What of the decadent areas of our own communities? How much can we do to develop understanding and break down barriers that separate classes, races and religions at home? The glow of our quickened faith will readily fade and die if we do not act.

Finally, we should doubtless give increased evidence of our faith by a steadier financial support of the Service Committee. If war should come we would turn at once to

this Committee for leadership in terms of "alternative service." We would expect much from it. We might well doubt our right to ask help in an emergency if there has been no concrete evidence of our interest during a time of comparative peace. But the question goes deeper than that—do we have a right to claim "alternative service" only as a way of escaping war? Should we not feel rather the inner compulsions of a way of life that calls for expression *now*, and which is in full operation whether in time of peace or war? We need to be careful not to try "bargaining" ourselves out of war service by something which is acceptable to a draft board. Let us *now* pour our interest and support into the channels of good will as fostered by the Service Committee.

Certain trains of thought were set off in my mind as the conference proceeded. Here in the field of Peace and Service is a broad "front" as wide as life. It is inevitable that we should place our emphasis at varying "sectors." Some, by nature and by training, will have a particular interest in world organization. Others will be equally concerned with economic adjustments between nations. Still others will press the importance of proper legislation in our own Congress, etc. We should remember this multiple approach to the war problem and concede the importance of a variety of "attacks."

Even so, we can hardly avoid driving deeper into the fundamental causes and sources of conflict. We should like to know where we may find our main "battle line." One thing is certain, it is not the West Wall of Germany. It is not on the Maginot or Siegfried lines. It is not chiefly on the seacoast of America. Rather, it strikes squarely through the souls of all of us. If we are to face areas of conflict with sufficient sincerity, we must see the "raw materials" of conflict within our own selves and our own groupings. We should not become lost in undue introspection which often takes a sickly turn, but we ought to be fully aware of the ease by which one may undertake some kind of social action that does not grow out of an inner life. We must keep worship alive at the heart of it all. "Keep thy heart with all diligence, for out of it are the issues of life," kept going through my mind. Our words so easily overstep our inner commitments.

More specifically, how may we describe these battle lines of the spirit which angle through the souls of all men? Is it not a question of "conference versus conflict" as a method of meeting the diversities within society? The conference at Indianapolis was in itself a demonstration of what I mean as a method or a social technique. However, it was too simple. The chances of success in reaching a satisfactory conclusion were too great. The conference was "loaded" with a rather unanimous point of view, on general attitudes at least. I do not deplore this but only wish to point it out.

What of other and more complex situations in society today? Can we help to effect a "spirit of conference" rather than conflict as a method of creating the greatest common goal for all concerned? I believe that is essentially the hope, and in some measure the results, of Service Committee work.

Not all of the Service Committee returned to Philadelphia. Members are to be found wherever there is sufficient concern to take up the implements of the spirit. Let us hope, therefore, that it is more widely scattered through the Middle-West as a result of this conference. To be sure, the committee has a definite membership, but in function it has drawn into its spiritual "membership" all who are actively concerned.

No one can be sure of the products or by-products of the conference, but not least, for us of the Indiana area

who attended, is the sense of belonging to a larger and definite movement which spreads across the continent and into remote corners of the world. Our horizons have been pushed back farther and our work from this point on will carry a deeper significance. We are members of the World Society of Friends.

My Father's Care

By A. J. Weaver

GOD has given us two revelations of himself. First, the Scriptures, which give us a revelation of his dealings with man from the beginning, culminating in the gift of his son, Jesus Christ. Second, God is revealed in his handiwork in nature. Just as the Psalms reveal to us the psalmist, so nature reveals to us the God of nature. Most of our theologians have neglected this second revelation of God, though Christ often referred to it in illustrating his addresses. "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these." (Mat. 6, 28.)

Most of us pass by the flowers of the field without giving them more than a casual glance.

"A Primrose by a river's brim,
A yellow primrose was to him,
And it was nothing more."

Such would express the attitude of most of us fairly well. But to him who stops to consider, as Tennyson did, his "Flower in the Crannied Wall" comes nearer to expressing the soul.

"Flower in the crannied wall,
I pluck you out of the crannies;
I hold you here, root and all, in my hand,
Little flower, but if I could understand
What you are, root and all, and all in all,
I should know what God and man is."

I stood in the presence of an ancient Sequoia Gigantea which towered three hundred feet in air, magnificent in its strength and beauty. It bore many scars and scorches from the storms and perils of the long centuries which have passed since that tiny seed had fallen into the mouldering soil, and a tender sprout of life appeared, something like one thousand years before the Christ child was born. That tiny seed first sent down its rootlets into the earth to secure a footing, then it sent up a sprout to gather the sunshine and moisture, and to breathe in the life-laden air. A good earthy footing is necessary for a sturdy tree, or a healthy man, but neither a tree or a man can be mostly of the earth, earthy, and accomplish the objects of life. Even a tree must live largely from above. Of the tons on tons of that massive trunk only two per cent came from that soil—ninety-eight per cent came from the sunshine, moisture and air.

Passing an orchard in bloom, I caught a breath of heaven from its fragrance. God could have given us just as nourishing fruits without first making the tree a bouquet of beauty and filling the country-side with its fragrance, but God loves the beautiful, the sweet and pure, and delights to give his children pleasure as well as the necessary nourishing. God is always considerate—it is man that is thoughtless and blind.

I plucked a low-spreading spray from the roadside, just a weed to most passers-by, but most of our California stock men would recognize it as Phileree, one of our native

forage plants, though the botanist would call it a *Pelargonium*, named for *Pelargos*, the stork, having reference to the shape of the seed pod which resembles a stork's head with a long, pointed beak. The common geranium in mother's window garden is a *pelargonium*; so are the Martha Washington geraniums. All have this same shaped seed pod.

The flower of the *Philaree* is a small lavender bloom with darker veinings. Please notice your geraniums, how delicate the markings are. Who planned the laboratory that can distil such delicate colors from that soil? Then, who trained those colors to stop in just the right place to form that delicate pattern? If it paints a red pattern on one petal, it paints another just like it on every other petal. The colors move along the stem to just the right place to form the correct pattern and then stop; never a wrong color, nor a spoiled pattern. But let us return to the seed pod.

You will note that the seed pod is three lobed, having three seeds. When they are ripe the pod bursts like a touch-me-not pod, the long point of each seed curling up like a coiled wire spring, throwing the seed some distance. The curled point is now the tail, not the head of the seed, and it guides it in its flight just as the feather on the shaft guides the arrow. So, the seed lands point down, and there it stands until evening. When the dew moistens

the spring it straightens out, standing upright, but next morning when the sun dries it again, the upper end turns over at right angle from the stem; then the stem begins to coil up again, but when it tries to twist around, that point, sticking out at a right angle, strikes a weed or blade of grass and stops it; but as the heat increases the spring begins revolving the seed whose sharp point is provided with barbs like a fish hook, but set at such an angle as to screw the seed into the earth and prevent its pulling out. At night the point straightens out again, letting the spring uncoil without disturbing the seed, and day after day that process is repeated, until the seed is drilled into the ground two inches or more, and they have been found as deep as eight inches.

Not until very recently did man succeed in inventing the ratchet brace by which he could drill in a corner, or close to a wall, but God not only invented it thousands of years ago, but attached it to a little seed, and enabled it to drill itself into the ground, thus preventing its perishing in the burning sun and freezing cold, and providing for its resurrection into a new life with the returning spring. Now if God so cares for the little plant by the wayside, could he forget your loved ones or you? O ye of little faith!

Roseville, California.

Educating a Will for Neutrality

By Roy C. Woods

Professor of Education, Marshall College

LOOKING out over the watery expanse of the Atlantic towards European shores, one beholds a spectacle of warning to Americans. In spite of the Great War which was to "make the world safe for democracy" and "end wars forever," we find very little democracy and a world in arms. We have Communism in Russia; Naziism in Germany; Fascism in Italy; while France and England, holding to a precarious democracy, join in a suicidal clash of arms with Germany, and Poland is crushed beneath a mechanized army. Totalitarianism is on the march and individual freedom on the retreat. Freedom of worship, freedom of the press, freedom of speech, and freedom of teachers, are words with only a musty historical significance. Human rights are relegated to the scrap heaps of marching dictatorships. Looking at Europe, we can truthfully say with Webster: "Thank God! I too, am an American!" But are we holding fast to our ideals? Are there subtle forces working in America which will eventually hurl us into the maelstrom from which the monster of war, suppression, and totalitarianism will emerge and devour us?

We say, that can't happen in America. Let us hope not, but dictatorships are born in emergencies. Dictatorships are opportunists and pounce upon emergencies for an excuse for their existence. Versailles made it too hard for the new German Republic—and we have Hitler. It

snubbed Italy—and we have Mussolini. The Czarist regime oppressed the masses—and we have Stalin. Let us hope America will solve her emergencies differently.

One of our prized ideals is the right to concerted action in solving national issues. Today we are faced with such an issue: how may we best maintain our neutral relations in the present crisis? We look to the leadership of our President who has spoken: "Let no man or woman thoughtlessly or falsely talk of America sending its armies to European fields. . . It is of utmost importance that the people of this country, with the best information in the world, think things through. . . No American has the moral right to profiteer at the expense either of his fellow citizens or of the men, women, and children who are living and dying in the midst of war in Europe. . . Most of us believe in the spirit of the New Testament—a great teaching which opposes itself to the use of force, of armed force, of marching armies and falling bombs. The overwhelming masses of our people seek peace—peace at home, and the King of Peace in other lands which will not jeopardize peace at home."

Countless other quotations might be cited from forums, press, churches, and schools, but—the President has spoken. As a nation we heartily endorse his sentiments even though democracy gives us the right to disagree with the methods he may later choose to attain these ideals.

It is my contention that the "Crime of the Ages" was not Versailles, nor Munich, nor the Athenia, nor Poland. The "Crime of the Ages" was the commandeering of the schools for political ideologies in Europe. That made possible the recourse to war instead of to parliamentary procedures in the pending crisis. May I enumerate my reasons for believing this.

When Lenin made the statement that "in an illiterate country it is impossible to build a Communist State," he may have expounded a new truth for Russia but Americans have long recognized the fact that no government can exist without a supporting scheme of education. For years we have contended that society can rejuvenate itself through education, for if we "bring up a child in the way he should go, when he is old he will not depart from it." Dictatorship countries also believe this principle and have commandeered the schools and curricula for making human robots to support political ideologies. In his book, "Comparative Education," Kandel says on page 68: "Education thus becomes the most important means of enlightening the masses in the ideals of the Fascist State . . . and while repression was used at first, the Party recognized that the future lay with the younger generation with whom education was to take the place of repression."

Communist Russia is similar in some

respects to Fascist Italy, but a closer study reveals striking differences. Fascists build upon the middle class and are not atheistic, whereas Russia breaks completely with this middle class and builds on a worker class which must eventually exterminate or absorb all others. Russia contends that "Capitalism exploited the individual for selfish ends," and that "Religion has bolstered Capitalism for selfish and ulterior purposes." Italy attempted to perfect the old social order whereas Russia discarded it as you would a demolished automobile after a wreck. She is now ruled by a party consisting of approximately two millions in a nation having a population of one hundred sixty millions. Frequent purgings have left a party composed of intensely loyal Communists who are placed in strategic positions to control these masses. When America professed to keep politics out of the schools, the Communists maintained with open frankness that such is impossible, yea, inadvisable; for, as they say, "education unless it is propaganda and directed deliberately to indoctrination, is meaningless." Russia has determined, like other totalitarians, on the type of citizens it wishes and has devised educational agencies to develop that type.

If success is measured in terms of accomplishment of pre-determined ends, then the most successful educational outlet in Italy is not the traditional scheme but the Opera Nazionale Balilla, which was incorporated in 1926. Operated jointly as a private organization under the Fascist Party control, and with grants from the Ministry of the Interior and private donations, it reaches all sections of the nation as a missionary Fascist institution. Boys remain in the Gruppi Balilla from the ages of eight to fourteen, when they advance to the Avanguardia Fascista, and at seventeen their military training begins. From these groups approximately 90,000 annually pass into the ranks of the party by way of a "solemn oath of loyalty to the Duce and Fascism." The balilla is a militaristic organization whose officers are the most loyal elementary and secondary teachers, or officers from the Fascist Militia. Its motto is "The Book and the Musket," and it had a membership in 1930 of almost two million boys. There are similar organizations for girls.

Since Russia had very little of value, educationally speaking, to offer the world, no one suffered except Russia by the catastrophe of its change; no one, unless it be those now suffering from the system which was substituted. In 1923, the Communist Party began a widespread campaign for the establishment of schools and educational institutions of informal nature such as museums, parks, and theaters, in all of which the aim was to indoctrinate with Communism. Russia,

too, has her Communist Youth Movement with the Octobrist for children from six to fourteen, the League of Communist Youth for those between fourteen and twenty-three, from which they "graduate" into the Communist Party.

With the creation of the German Republic, the German people began a promising experiment in Democracy, which died in infancy. The Weimar Constitution, which appears to have been but "another scrap of paper," provided: "In all schools an effort shall be made to develop civic sentiment, personal and vocational activity, and the spirit of the German National character and of international conciliation. . . ." Yet the investigation conducted by the Carnegie Endowment for International Peace found in 1921 that many of the school books were carried over from the old regime or had been modeled after them. They still carried an abundance of subtle suggestions that "Germany was God's elect," and that "might made right." Under the Hitler regime, education is a political tool, used on a wide scale and designed to further a specific political philosophy. May we quote:

"The witch in 'Hansel and Gretel' was French, and the wolf in 'Little Red Riding Hood' was a Jew in disguise." (*School and Society*, p. 554, Vol. 39.)

"Objectivity in teaching history is only one of the many fallacies of liberalism. . . . We will never approach history impartially, but as Germans." (*Die Deutsche Schule*, Sept., 1933.)

Dr. Wilhelm Frick, Minister of the Interior, issued special instructions to textbook writers of history in which they were told that "the study of history, henceforth, is to begin with the primeval German forests instead of with the Nile and Euphrates, and the peculiar virtues of the ancient Teutons are to be glorified in order to arouse national pride. Emphasis is to be placed on the last two decades of German history, especially the heroic struggle of Germany against the world during the World War, the degradation of Germany by the Treaty of Versailles, the chaotic government of the liberals and Marxists, and finally the awakening and liberation of the nation by the National Socialists. He further suggests that the texts must also stress the national ideas as against the international, "whose slimy poison has for more than a century actually threatened to devour the German soul." Since there are German minorities outside the Reich, he suggests that the "historical survey must not be limited to the territory lying within the German frontiers but must constantly keep an eye on the fate of the brothers of our stock who live outside." The books are also to emphasize the value of historical personages; among those to be emphasized

are Charlemagne, Frederick the Great, Bismarck, and Hitler. And as a classic in streamlined history he offers the suggestion that the "racial factor is to be the central theme of history because Nordic tribes penetrated India, Asia Minor, North Africa, Greece, and Rome, and it was the influence of these Nordics which determined the history of the ancient civilizations until they were absorbed by inferior races. He did not offer an explanation why such a superior people could have been absorbed by such inferior races. (*Zentralblatt für die Gesamte Unterechts-Verwaltung in Preussen*. August 5, 1933, pp. 196ff.)

In every school room hangs the picture of Hitler and a daily prayer is offered for the "great and bold Chancellor." This is followed by a catechetical dialogue of which the following is a fair sample:

"Who at the present day reminds us most strongly of Jesus by his love of the people and his love of sacrifice?" To which the pupils respond, "Herr Hitler."

"And who reminds us by their loyalty and devotion, of the disciples?" And the pupils will parrot back, "General Goering, Dr. Goebbels, and others." (V. Ogilvie, "Education under Hitler," p. 10.)

Each week the children learn a "Wookenspuh." This is the one for the anniversary of the signing of the Treaty of Versailles. "Versailles is thy death. O Fatherland! You are a German child, so think of it, what the enemy did to you in Versailles." (Ogilvie, op. cit., p. 11.)

The following poem is a fair sample of many which could have been used if time permitted:

"To Adolf Hitler our leader,
We extend our hand.
Brothers, forward to the last,
Struggle for the fatherland.
Away with the Jews and the traitors,
To Adolf Hitler we pledge ourselves,
Faithful to the death."

As in Italy and Russia, it is the out-of-school education which is most effective and is organized along the same lines, with a Hitler Youth, the Landjahr, and the Arbeitsdienst. The purpose is the development of "character, will power, courage, and proper political beliefs." Any country whose schools are so completely controlled will become a nation of soldiers doing the will of their leaders. In each of these countries the rights of the child have been ignored in the interests of a curriculum which adults have decided was best for him. He must undergo a conditioning process which makes him a Fascist or Communist.

As much as we may condemn their system and thought, we in America may learn a lesson from these countries. If it is our sincere desire, as the President

has stated, to keep out of this war, to remain neutral, then it is to the educational processes we must look. Billions of dollars in trade are awaiting the repeal of the Embargo clause, but let us not forget that with those billions will go, as in 1917, a diplomatic problem of reconstruction, a batch of I. O. U's, and a casualty list. The diplomatic problem is a headache for politicians; the I. O. U's are "purse-aches" for the financiers; but the casualty list is a heartache for the parents, sweethearts, and the children of the nation. Already greed has raised its head and on all sides we are bombarded with propaganda designed to make us take sides in this conflict. Only a "strong will to peace and neutrality" will preserve the ideal we have set for ourselves.

Democracy guarantees to every man his right to an opinion and its expression. However we may be nettled with the person who disagrees with us, we must not curtail that right. We may protect ourselves against its abuse through the schools, forums, press, and churches. Through these educational agencies we may educate our children to sift the

modicum of truth from the contradictory official news communiques. Unfortunately, we must educate our reading and listening public to be suspicious that every such statement is designed to blind the folks back home and to fool the glib Americans. If we are to maintain our neutrality we must not forget that we tried to preserve that status in the months preceding 1917 and that subsequent history failed to verify the stories of atrocities. War is bad enough without painting it worse than it is. General Sherman said, "War is hell," but it remained for an American doughboy in the last World War in a letter to his sweetheart in America to show, as he said, that "General Sherman didn't know many cuss words."

If, as I have tried to show, the educational agencies made this war possible, then educational agencies can make our ideals of neutrality a reality. Some years ago a soldier in France was intrusted with a valuable message to deliver. Upon his success depended the lives of many of his buddies waiting in the shell-torn trenches of northern France. In delivering this message he must pass an im-

portant crossroads which, because of its strategic value, had been under almost incessant shell fire for weeks. Since he could not go around he must either retreat or pass through. Approaching cautiously and realizing the dangers, he uttered this prayer: "O God! Let me get through tonight! Not for my sake but for the sake of the others!"

The task of making our neutrality real depends upon our getting through the maze of conflicting propaganda confronting us. May each of us, like the doughboy, pray, "O God! Let me get through tonight for the sake of others!" I am amazed at the calmness with which Americans have settled problems which in Europe led to totalitarianism. That calm and deliberate "American Way" is the most potent compliment to the efficacy of the character-building educational agencies in America. America is at the crossroads and her culture is under shell fire. We can sacrifice our neutrality or we can make our determination real to keep out of Europe's conflicts. There must be no more American casualty lists from foreign soil.

Huntington, West Virginia.

Eventually Union—Why Not Now?

By Margaret Snyder

ABOUT three weeks before the war began, I began to read Clarence Streit's book, "Union Now." I had heard of it variously but only then got to reading it. The crusader in Streit called out the most whole-hearted response of the crusader that I know to exist in myself, and I was about to write a ringing call to rally all men to the standard of "Union," when—the armies of Europe rallied to their national standards and the cry of lacerated humanity became the one sound that my ears could hear. Like hundreds of others, I was whipped into the terrified necessity of making instant commitment of myself to a positively non-violent way of life that should somehow affect my divorce from the system of which this war was the ultimate madness.

Fortunately, such intensity of emotion cannot last, and I began to realize something of the involvements that Mary Hoxie Jones suggested in THE AMERICAN FRIEND, "Yes, We Are Thinking!" And realizing that, I tried to reconsider this matter of commitment to non-violent living. Not for withdrawal—never has the imperative of the way of love been so clear—but for quiet and, so to speak, private discovery of its meaning for my own living in the day-to-day "unim-

Margaret Snyder, teacher and writer, is a member of the Wider Quaker Fellowship. To our issue of April 13 she contributed an article, "Four Women at a Dinner Table." We welcome her contribution on this important and timely subject which should command the earnest thought of us all.

portance" of a very private individual in this present world.

One of the things I have most dreaded is the pull of all the human sympathies that are so defenseless before the varied appeals of the European conflict. All one's dread and mistrust of a nation that can persecute Jews, and the long habits of affection for its opponent that has stood as a cultural fountain-head for our own life, combine to make one peculiarly accessible to the arguments and appeals for support of a struggle for "liberty" and "peace." The problem first of all is to escape in one's own heart from the age-old either—or fallacy: either submit to this terror of dictatorship or fight to resist it.

It is no discovery of mine that the best way to overcome a fear is to crowd it out by a hope; to break a bad habit, form a good one. In some such spirit as that I turned back to the Streit book to see what

it could offer. And because it seems to offer a positive way to work for peace, I have asked this opportunity to urge its consideration. As Mr. Streit says, the Sudeten crisis "showed how deeply defective is our machinery for harnessing to peace mankind's will to peace. . . . If the mere existence of power sufficed to get results, we could run our factories simply by making water steam; we should not need . . . machinery to center the steam on the piston-head."

"Union Now" has been reviewed so widely that I shall content myself with the barest summary of its proposal: a Union of the "north Atlantic democracies" in a "great federal republic built on . . . their common democratic principle of government for the sake of individual freedom." It would involve Union citizenship, defense force, customs-free economy, money, and postal and communications system. The fifteen democracies Streit names are intended to serve as a nucleus for a world government that shall become universal as rapidly as possible. The argument is based in considerable part upon the experience of the thirteen American Colonies in forming the Constitution of the United States. One of the points made is that this Union would be so rich in all the elements of

national strength that "no nation or possible group of nations would dare to attack it, once its defense forces were united."

Now I have no brief for any contention that the "democracies" are perfect, but I should like to set forth two or three of the arguments against the proposed Union with the considerations that seem to me cogent in their connection.

First and most frequent is the argument that this in a division of nations into "sheep" and "goats," a division wholly unjustified by any sharp scrutiny of the democracies.

It is a cogent criticism from the point of view of any realistic thinking, yet it seems to me to overlook two equally cogent considerations. First of all, if we are to have a world order it is essential that it begin somewhere in the world. I think Streit makes a convincing case (which I leave to his book for elaboration) for his contention that whatever the defects and hypocrisies of the democratic form of government, it is the least objectionable form of government that the world has, and it will be an impossibly long time before the hearts of men are so regenerated as to make government unnecessary. The attempt to improve government need in no sense preclude the effort for the regeneration of men's lives by the extension of the law of love. (I lean here heavily on Norman Angell.)

The other consideration on this point is Streit's constant and unwavering emphasis upon the Union's basic commitment to peace. In every analysis of the war-making resources of the Union, the stress is unvaryingly upon the fact that "we do not and can not get peace by balance of power; we can and do get it by *unbalance* of power. We get it by putting so much weight surely on the side of law that the strongest possible law breaker can not possibly offset it and is bound to be overcome." Also: "Union leads to no crusade against autocracy abroad, to no attempt to end war by war or to make the world safe for democracy defeating foreign dictatorship. Union is no religion for tearing out the mote from a brother's eye—and the eye, too—while guarding nothing so jealously, savagely, as the beam in one's own eye." Add to that the almost equally frequent stress upon both the logic and desirability of extending this Union to a universal inclusion of *all* countries which shall establish the democratic Bill of Rights that would form the first article of the Union constitution, and I wonder how the sheep-and-goats theory arises.

A second objection, made with notable vigor by George Orwell in the *Adelphi* Magazine, London, is that Union is merely a euphuism for "tightening up of the existing structure" of imperialism. It is a point on which I think Mr. Streit

needs to clarify his position, or where perhaps fresh criticism is needed. (Streit's last word is: "I ask you not merely to make known any error you have found in this book but to try yourself to solve the problem that it leaves. Since it was you who found the fault, how can you know that you are not the one who can overcome it better than I?") Yet here, too, I see one or two lines of inquiry that might be profitably pursued. The colonies, India for example, are, by any standard, immature as far as experience in democratic processes is concerned. They were that long before their conquest by Britain or any other country. Their lot is not liable to improvement under Nazi or Fascist or Japanese dominance, as China would appear to suggest. If they are drawn within the single customs system of the Union, is it not possible that the free opening of colonies to Union trade would operate to raise the standard of living? The proposal is that all colonial possessions shall become Union holdings after the fashion of the American West that was held and administered by the federal government. There are, of course, very real differences between the two domains, but the extension to the colonies of free trade and the basic Bill of Rights ought to do much to alleviate colonial injustices and assist the preparation of the colonies for full "statehood" within the Union, which is part of Streit's proposal. Parenthetically, one might recall that John Adams wrote of the constitution of this country: "Its advocates received the active and steady cooperation of all that was left in America of attachment to the mother country, as well as of the money interest." Substitute "imperialism" for "mother country" and you have a not unfair parallel—yet America has as large a measure of democracy as the world knows.

The third large objection made to the Union is the fear of a repetition of the American Civil War experience within the bounds of the Union. I suggest only one point here: our Civil War was essentially a struggle between an agrarian economy and an industrial economy. Such a division is scarcely possible within the group proposed for the Union nucleus, because every one of those countries is committed by its established way of life to the expansion of industrial life that goes with the use of machinery. Nowhere could the struggle be posed between man-power (slave) production and machine-power production; however different the proportion or rate of industrial growth, all the "nucleus" States are now industrialized. And a good share of Mr. Streit's analysis is devoted to showing how the removal of fifteen customs barriers would expand and liberate modern industrial economy to the greater individual freedom of all citizens of the Union.

So much for the proposal, although it needs to be read in its entirety to be judged in any fairness.

To come back to the problem of this present world conflict—is it fantastic to think that Europe might be persuaded to accept the "peace" that Hitler has offered? Accept it, knowing that it could be only a truce unless some better way were found? And using the time of such a truce to organize the Union? Or could a public opinion in this country be built to such dimensions as to make this country the instrument of calling such a truce for such a purpose?

These seem to me considerations not to be set aside without more careful weighing than any one person can give them. Here, it may be, is a work of positive constructive value that is no contravention or denial of the non-violent way, and yet is of so vast and practical a scope as to offer a way of pushing back the pressure of violence that we dread for ourselves and for the world.

Chatfield, Minnesota.

NOTED WOMEN SPEAK FOR PEACE AND JUSTICE

Lily Pickett, wife of Clarence E. Pickett, an active member of the Women's International League for Peace and Freedom, is on the committee sponsoring a series of three luncheons at which outstanding women of the American Continent are speaking on "Peace and Justice in the World of Today" at the Penn Athletic Club in Philadelphia.

Helen Hayes, prominent actress, who spoke on November 7th, is a member of the Non-Sectarian Committee for Refugee Children and recently appeared before Congress in support of the Bill sponsored by the American Friends Service Committee which endorsed bringing 20,000 Refugee Children into this country. She is particularly interested in the phase of the Woman's International League which aims to relieve suffering caused by war and the injustices that lead to war. On the program with Helen Hayes on November 7, was Drew Pearson who spoke on the "Latest Facts on Neutrality."

The Good Will Delegation of Latin American Women will be the guests of honor on November 21st. They are on a nationwide tour under the sponsorship of the People's Mandate Committee of which Mrs. Cordell Hull is Honorary Chairman. These Latin American Women have undertaken this good will tour of the nation as a result of our Good Neighbor Policy which is being stressed by President Roosevelt.

Pearl S. Buck and Crystal Bird Fauset will address the luncheon meeting on December 4.

On a Tour of Spain

By Howard E. Kershner

CONDITIONS in Spain are slowly improving. This was apparent as Gertrude Kershner and I travelled more than 3,000 kilometers in all parts of that country on my fifth mission to Spain. We have just returned to Paris after an absence of more than three weeks and would like to share a little of what we saw and heard.

Travelling by motor, we entered Spain at the northeastern extremity. Stopping for a conference with the American Ambassador and his staff at San Sebastian, for pictures of the partly-destroyed town of Guernica, long the seat of government of the freedom-loving, self-governing Basques, we picked up our delegate Paul Bowman at Bilbao and continued along the northern coast of Spain to Santillana, west of Santander. From there we zig-zagged southward through the cities of Burgos, Segovia, Avila, Madrid, Valdepenas and Cordoba to Malaga on the blue Mediterranean. From thence along the southern coast of Spain through Almeria, Murcia, Valencia and Barcelona to the eastern tip of Catalonia, where we crossed into France. Gertrude made a pictorial record of the beauty of the natural scenery of Spain as well as of its villages, its life and its people.

At all points and every day we talked to people about food, clothing and economic, social and political conditions in Spain. We helped poor people hitch-hiking along the highways. Having a quantity of condensed milk and canned meat in our car, upon many occasions we handed a few cans to emaciated mothers and children, this affording an excellent opportunity to learn of local conditions. We asked questions of police officials. We inspected Auxilio Social dining rooms and talked with many workers and officials of that organization as well as with civil and military officials. We renewed many old friendships and formed new ones. We discussed conditions with business men and bankers, both native and foreign. We inquired about the numbers in prison, about executions and persecutions and we had talks about Quakerism. One prominent official showed interest and sympathy and asked for literature.

SOME SIGNS OF AMNESTY

There is evidence of a little more leniency toward political offenders. Hatreds are very deep and vengeance and counter vengeance still go on. It was significant however that while we were there two important decrees were published: the first asked that the populace show no ill will against former Republicans, and the sec-

As Director of the Friends relief in Spain and Southern France, and as Vice-President and Director of the International Commission for the Assistance of Spanish Child Refugees, Howard Kershner has a twofold responsibility for this important work.

ond released from prison all political offenders serving sentences of less than six years. To those of us who have been urging amnesty this was a great satisfaction. If plotting against the Government ever ceases, no doubt other decrees of a similar nature will follow. When the second decree was issued, we were told that 500 prisoners were released in Barcelona and 600 in Madrid.

CONFERENCE OF WORKERS

A three-day conference at which all of our workers were present was held in Madrid. Our staff consists of Alfred and Norma Jacob of Barcelona, Paul Bowman of Bilbao, Florence Conard, Madrid, Aldis and Cora Easterling, Murcia, and Lester Hershey, Wilbert Nafziger and Ernest Bennett of Valencia. Problems were discussed and every phase of the work gone into carefully. At some sessions Auxilio Social officials were present. Luis Burgos, chief executive of that organization, stated that our work had made the Spanish people conscious of the friendship of the many nations, organizations and individuals who had given us the funds with which our work has been done. To my plea that the Spanish people forget past hatreds and learn to dwell together in peace and friendship, Doña Mercedes Sans Bachiller, chief of Auxilio Social, replied that she too earnestly worked for those ideals and hoped and believed they would come. There can be no doubt that Auxilio Social with its many thousands of devoted volunteer workers is developing a social consciousness in Spain.

CLOSING PHASE OF WORK

It was decided to use the remaining £100,000 available for Spain in the following manner: £25,000 for powdered or condensed milk, £60,000 for Harina Lactada to be made of 70 per cent flour and 15 per cent each of powdered milk and sugar, and £15,000 for medical equipment. In this connection it is proposed to equip a number of small trucks with specially built bodies fitted up as clinics. With a Spanish doctor and nurse, these will tour the provinces and for the first time bring medical assistance to the chil-

dren in the remote villages and hamlets. We shall call them "Clinicars," and upon their sides will be lettered "Clinicar No. 1 (2, 3 or 4), given to Auxilio Social by Los Amigos Cuaqueros and the International Commission." With the completion of this program it is expected that the International Commission will bring its work in Spain to a close.

FULL RESTITUTION OF FOOD TAKEN

It was a great satisfaction to see in the large Auxilio Social warehouse in Madrid the greater part of the food which the army had returned. At the close of the war, during a period of great confusion and without the approval of the Central Government, the army had taken a little over two and one-half million pesetas worth of our food. The army has now returned food to the value of all our food which it consumed. To be exact, the army has returned food valued in Spanish prices at two and one-quarter million pesetas. Some of the food taken was given to civil officials for the civilian population. For the food thus consumed the civil authorities have now paid to Auxilio Social the sum of three million pesetas. Thus, for the food taken which we valued at two and one-half million pesetas, there has now been returned food and money to the extent of five and one-quarter million pesetas. The difference is because settlement was made on the basis of food prices in Spain, which are higher than outside prices upon which our figures were based. Suffice it to say that complete and generous restitution has been made and every apology offered for the unfortunate occurrence.

Auxilio Social continues to feed nearly 800,000 children and old people daily and to distribute large amounts of new and used clothing. Its operations are carried on impartially and efficiently. We inspected several of its larger food and clothing warehouses. Our workers receive every courtesy and our recommendations are promptly adopted, clothing and food being sent where we think they ought to go. In response to concerns which our delegates developed, special baby feeding operations have been set up in the Murcia and Valencia areas, to which points we are sending milk for that purpose.

We have not condoned evil nor failed to bear testimony against it. We have condemned the totalitarian State and the suppression of liberty. Through it all our workers have carried the message of friendship to thousands of people and we

(Continued on page 483)

At Home Again in Palestine

The Kelseys and Alice Jones Arrive at Ram Allah

LETTERS have come to the Mission Board office telling of the arrival of Edward and Marion Kelsey and Alice W. Jones, veteran workers in Palestine returning to the scene of many years of happy service at Ram Allah. Motor transport from Beirut was so difficult that they took an airplane down to Jaffa, and Edward Kelsey says they "hugely enjoyed the experience." The spirit in which their coming was anticipated is sensed in the following extracts from a letter received from Mildred White:

"There was great excitement when they arrived. I went up to take flowers to the Mission House and have it open when they arrived. Miss Katie (Gabriel) had already arrived several days before, and she and Alice Jones, of course, are at the Girls School. The Totah children and I sat near the gate watching down the road and made a number of futile trips to welcome them every time trucks or empty cars passed noisily, or as Sibyl said, disappointedly, it was "somebody else going somewhere else." The excitement rose to fever heat when the car *did* come, and Nabil was sure that this time it was 'our horn.' Dr. Totah, who had gone to meet them, had taken Alice Jones to the Girls School first, and here were the Kelseys, all smiles and tears of joy at seeing familiar faces and places so long dear. Edward Kelsey actually took a walk in the garden of Swift House before he even entered the house, to see a certain little walnut tree which he had planted when it was six inches tall. It is now a lovely tall tree (I don't mean full-grown). And there was Mrs. Kelsey going round over the house exulting in the electric lights, and saying, 'Ned, look, don't you remember this?' and 'Oh, you remember when we got this, and had that made at Somebody-or-other's in Jerusalem.' We had a hilarious time unpacking the boxes that afternoon in Swift House, with the children leaping about happily, so excited over the new play-suits and shoes, etc., that came from America and which they had awaited eagerly ever since the order was sent weeks ago. There were some toys, too which were a surprise, sent by American friends. The unpacking process really went on for several days, before things got settled in, for the Kelseys had to stop every few minutes to answer the door bell and visit with some old friend. Alice Jones had the same experience at the Girls School and was kept more than busy, but it is all a pleasure to them."

Under date of September 18, Edward Kelsey wrote as follows of their "home coming" at Ram Allah:

"I am seated at the desk which the Christian Endeavor Society at Winthrop Center, Maine, gave me in 1902, the year before I first came to Palestine, writing on a Remington portable that we bought in Richmond in 1924, in the study of the house that we built in 1926. Don't you think that I ought to feel at home? However, as you know, it is people rather than things that make one feel most at home and truly there has been no time for homesickness since we arrived a week ago today, for in a way it has been almost a continuous reception. Since I began this letter an old student and graduate of the Boys School, a Moham-medan, and a recent graduate of the American University in Cairo, dropped in for a visit and to invite us to tea at the home of his parents in Jerusalem. We are so glad that we arrived as early as we did so as to get many of these social affairs out of the way before the schools open.

"Khalil had had the woodwork of this house repainted and the walls redeco-rated before we arrived and the grounds put in good shape so that everything was spick-and-span and ready for us to settle right in, which we were very glad to do.

"Yesterday we had about eighty at meeting, and some men who had not been to church in years were present. In the afternoon at 3:30 we had a wedding of one of our young men members when the meetinghouse was packed to the doors and hundreds at the reception at the groom's home afterwards. When we returned to Swift House we found the two large rooms full of friends for our formal reception, and gifts piled on the dining room table, of household utensils, needlework and even eatables. We have

OFFER STILL HOLDS

We have had a good response to our combination offer:

"We Didn't Ask Utopia"....	\$2.50
The American Friend.....	1.50
	\$4.00
Book and Subscription for..	\$3.00

This opportunity is still open. Read this engrossing story of a Quaker family in Russia, from the pens of Harry and Rebecca Timbres.

THE AMERICAN FRIEND

Richmond, Indiana

been almost overwhelmed by the kindness of friends.

"The country is outwardly quiet but still we see evidences of the military on every hand and the European war has rendered things difficult in many ways. A censorship has been established on outgoing mail and incoming mail is greatly delayed. Prices are soaring in anticipation of difficulty in receiving imports.

"You have doubtless heard through Mildred White of the local organization of our Relief Committee. We are seeking to get in touch with the needs of the surrounding villages before winter comes, when the hardships will be greatly increased. The government will do something to assist the villages that have suffered most and will try to distribute seed grain for the winter sowing."

Friends work in Palestine may be said to date from the visit of Eli and Sibyl Jones, of New England, to that country in 1867-1869. It was on their second visit that they went to Ram Allah, where they saw the great need of the people. Their attention was turned to the possibility of establishing schools through the hunger of the girls of the village for education. On their departure the several village schools they had begun were left in charge of native workers. For twenty years following, English Friends supervised the work at Ram Allah, but in 1887 it was decided to divide the Syrian field and give part to the care of New England Yearly Meeting. In 1889, a boarding school for girls was opened at Ram Allah, and the first teacher secured was Katie Gabriel. For forty years she served and guided the school, first as principal and then as matron. It is a rare privilege for the Girls School to have her again with them when the fiftieth anniversary of its founding is observed.

Alice Jones of New England assumed the principalship in 1907, after a year of teaching in the school. She and "Miss Katie" retired from active service in 1929, but she has returned to Ram Allah this year to be present at the Golden Jubilee and help in this period of strife and suffering. A. Edward Kelsey first went to Palestine in 1903 and was connected with the work there until 1927, with the exception of a few years. Marion Jones Kelsey first entered the work in 1911.

During all these years the people of Ram Allah and the neighboring villages have learned that Friends have a deep and sincere concern for their welfare. In this time when rebellion and irregular warfare have brought great suffering into the homes of many, American Friends through their Mission are endeavoring to bring some measure of relief. This work is being made possible by special gifts which many of those interested are sending to its Palestine Relief Fund.

SUCCESSFUL LIVING

By EDGAR DEWITT JONES



"LIKE THE WIDENESS OF THE SEA"

So many of us are narrow partisans, politically, creedally and socially, that it should do us good to take a bath, at least occasionally, in the wider waters of ecumenicity (page Mr. Webster!).

It is good to know that an English Methodist parson, A. E. Whitham, wrote this: "I stood a few days ago in the church of a little French village, talking with the curé, a devout and humble soul. At the close of our talk, I told him I would remember him in my prayers, as I asked to be remembered in his. In a moment we felt the sweet gales of the Spirit upon us. I leapt my Protestant fence, and he leapt his, and we clasped hands and rejoiced in the unity, the catholicity of the Spirit."

It is also refreshing to know that a Roman Catholic, Sertillanges, put this in writing: "O Church of Souls, greater I would fain hope than the little flock enrolled in what we call the Church—richer in grace than we might believe from the smallness of the space watered by the sacramental stream. It is thou who canst save the men of all peoples and of all sects outside the narrower church as thou hast been able to save the men of all ages."

And it was a Jew, an American rabbi, Morris S. Lazaron, who said: "My life has been made richer because of my Christian friends. I think of them now, a long list from my boyhood days, and each one has brought some gift of helpfulness, of encouragement, of inspiration or of challenge. They have helped me to be myself in fuller measure. They have given me greater confidence in the things that make up the stuff of the Jewish soul, and they have suggested a future for Jews and Christians and for all the children of men, which for grandeur and loveliness is beyond compare."

Verily let us ponder the words of that hymn, written by the Roman Catholic, Frederick W. Faber:

"For the Love of God is broader than the measure of man's mind;
And the heart of the Eternal is most wonderfully kind."

WHAT IS SUCCESSFUL LIVING?

"Your column is concerned with 'successful living.' May I ask you to give us your definition of what constitutes success?" writes a reader.

This is a big order one way you look at it, and surprisingly simple viewed

from a practical premise. It is a truism to say that most people think of success in material terms. Whosoever reaches a place of recognized usefulness and attains a competence is a success in the eyes of the community. Good as far as it goes, this conception of success stops too soon.

History shows that some who were hailed as huge successes by their contemporaries, are numbered among the failures by virtue of the evil they did which lives after them, while others, judged pathetic failures by the generation in which they have lived, are now, because of what they stood for, in the Hall of Lasting Fame.

With this paradox in mind I venture some standards of success which cut deeper than the popular idea of successful living:

To live nobly and to help others so to live, without an iota of self-esteem on your part—this is success!

To love sacrificially and be loved dearly by those who know you and understand—this is success!

To be willing to pay the price of an educated conscience and then follow it whithersoever it leads—this is success!

To shape one's life so that the place where he lives is lifted even a little Godward by his having lived there—this is success!

To love little children, and be patiently considerate of old age—this is success!

To respect personality, and show compassion for dumb animals; and to lessen pain and suffering whenever possible—this is success!

To earn a little and to spend a little less—this is success!

To give your best to the highest you know—this is success!

To put the Beatitudes into daily living—this is success!

To stake your life on the highest conception of God you can apprehend—this, too, is success!

"NEITHER COULD THEY BLUSH"

"They were not all ashamed, neither could they blush." Thus the prophet Jeremiah arraigned the people of the decadent seventh century before Christ, to whom he spoke as a prophet of the Most High. The nation was in political and moral eclipse. No one wished to listen to the prophet, and he complained that the faces of the people were harder than a rock. No wonder that Jeremiah

is known as "the prophet of the broken heart."

A nation that has lost its sense of shame and forgotten how to blush, is on its way out. A common sense of decency is essential to society. When the capacity to blush has gone, most everything else is gone. When the charm of modesty departs, it is as though the soul of a womanhood had fled. It was Jeremiah's sad fate to speak, whenever he could get a hearing, to brazen faces and to hardened hearts; for it was a shameless age.

Literature and the stage largely reflect the tendency of a people. There is a kind of "cellar literature" that loves the dark and dank and specializes in sheer animalism. After reading such stuff the companionship of a good dog is a relief; a breath of pure, crisp air, an antidote; and a look at the quiet stars, a benediction. It is a dreadful thing to have to say of any people that "they were not all ashamed, neither could they blush."

What is the remedy for a waning sense of shame, the lost charm of modesty, and the blasé brazen face? Is it a more rigorous legal censorship? To a limited extent this might help, but the kind of censorship needed most is that of a highly sensitive conscience, inspired and nourished in millions of homes; a new emphasis on the amenities of life; a devotion to the great old courtesies that make life noble and splendid. Always these matter most.

When William Howard Taft was President he was in attendance at a theatre one night when a comedian ventured a joke that was broad and coarse and inane. A few people snickered. Immediately the President arose and quietly left the theatre, administering a rebuke that resulted in the omission of that particular anecdote from the actor's repertoire. The right to protest is an effective weapon against downgrade tendencies. The obligation to be decent is fundamental.

SKY-WRITING

(Continued from page 466)

ment in Mexico or Polish relief might prove to be the instruments for the sky-writing! Time will have to tell.

Those who went out to Indianapolis from the Service Committee offices in Philadelphia had to set the hands of their watches to a different time as they crossed a certain imaginary line. But these sessions showed that there are timeless things, eternal attitudes, convictions and commitments which know no imaginary dividing lines. Going west, Philadelphians gained an hour, which they lost again on their way back. But they gained a glimpse of a heightened unity, based on timeless realities, which they will not lose.

OUR FRIENDLY FORUM

What readers are thinking
on topics of timely interest

AN EXPERIENCE OF WORSHIP IN AN OLD MEETINGHOUSE

Editor, THE AMERICAN FRIEND:

One of the pleasant experiences in visiting the southeastern part (or Philadelphia section) of Pennsylvania and the western section of New Jersey, bordering the Delaware River, is to learn of the immigrant Friends, who settled this section. Most of them came from England to be free from religious persecution in their home land and with hopes for the future of Penn's "Holy Experiment."

Stony Brook, adjacent to Princeton and twelve miles from Trenton, is a region that was selected for development by early Friends from England as their home sites in 1696. They did not allow their arduous labors to interfere with their religious duties and meetings for worship were held at the homes of various members.

By 1726, through prosperity or devotion, or both, they built a very substantial stone meetinghouse which is still standing. It was in use for several generations, but as Friends gradually moved from the neighborhood there was a decreasing resident membership. The house was unused for several decades.

About thirty years ago Friends and interested citizens had the meetinghouse completely restored. The neglected cemetery wall was rebuilt and the enclosure is now in attractive condition.

Naturally the grave of Richard Stockton, a signer of the Declaration of Independence, attracts the greatest attention.

The meetinghouse was used as a first aid hospital in Revolutionary War days. The bullet hole in one of the shutters, a cannon ball mark in the wall, and the blood stains of the wounded soldiers on the floor, all give evidence of this.

In recent years Philadelphia Yearly Meeting's Committee for the Extension of Christian Fundamentals has frequently held meetings for worship in this house. These are appreciated by residents of Princeton and vicinity and also by a number from a distance.

It was a recent privilege to attend one of these gatherings which filled the house. The building, with its attractive simplicity, the well kept lawn, the giants of the forest casting their shadows upon it, was an environment conducive to worship in spirit and in truth.

The silence of the assembly was vital. There were a number of vocal messages, most of them brief, the trend of which

led us away from world turmoil, strife and animosity as we felt the over-shadowing presence of Him who said: "Peace I leave with you, My Peace I give unto you: not as the world giveth, give I unto you."

Ministering Friends in attendance at this particular gathering included Alfred C. Garrett, James M. Moon, Francis R. Taylor, all well known members of Philadelphia Yearly Meeting.

LILY J. BARKER.

Westfield, Indiana.

FRIENDS AND THANKSGIVING DAY

Editor, THE AMERICAN FRIEND:

The action of our President in moving Thanksgiving Day one week ahead on the calendar so as to give the merchants of the nation an additional week in which to advertise and sell their Christmas merchandise, has brought the idea of giving thanks to the Divine Father to the attention of many who might never have thought seriously of the matter otherwise.

Friends above all other groups should not let this day pass with the meetinghouse doors closed, in the opinion of the writer. To ignore Thanksgiving Day is to cause some Friends to go to a church of some other denomination and this in time might lead these wandering Friends to become steady attenders and eventually members, of other denominations. But the greatest objection to Friends not holding Thanksgiving services in their meetinghouses is that we fail to witness for Him on that day by joining in worship and in giving thanks for our many blessings and for His loving kindness.

HENRY RISING.

Los Angeles, California.

THAT'S WHAT THIS PAGE IS FOR!

Editor, THE AMERICAN FRIEND:

In your edition of October 12, page 430, Floyd W. Schmoe writes his "main" reasons for being a conscientious objector. Of course he is entitled to any reasons he may choose, but if the publication of these in THE AMERICAN FRIEND takes on the form of advice to young people and others as something worth while and so commendable as to be desirable, then I think it is within the province of the editor to endorse or refute anything so new and different as this article published in the FRIEND, an authorization of the Five Years Meeting.

So I would like to ask the editor to

discuss the last paragraph of this article in a future issue. What is meant by "man has reached the stage where it is no longer necessary," etc.? How far is the idea to be carried? Shall we cease killing bean beetles and quit spraying orchards? Oh, it is so new and different, but is it one "main reason"?

ALLEN J. WILSON.

Danville, Indiana.

We do not accept it as the province or responsibility of the Editor to "endorse or refute" ideas, whether new or old, as presented by contributors to our columns. That is his privilege, of course, when he feels led to avail himself of it. It is also the privilege of our correspondent and of all other readers. That's what this page is for.—The Editor.

ADDED REPORT OF KANSAS YEARLY MEETING

A further report of Kansas Yearly Meeting, sent by our long-time reporter of the annual sessions, Orman C. Emery, presents some important phases that were understressed in the report which appeared in our last issue—particularly that having to do with meeting the present war situation. We quote the following:

"Spurred to greater zeal for peace by the war in Europe, the session devoted to the consideration of peace and service was not long enough, and there was more or less discussion of the subject whenever there was an opportunity at other sessions. Speakers at the special session were Dr. W. A. Young, Acting President of Friends University, Robert E. Cope, pastor of University Church, and Anna Jane Michener, Chairman of the Peace and Service Committee.

"The Yearly Meeting approved several peace goals to be aimed at during the coming year, some of which were—the cooperation of Friends, with the Christian Endeavor Union, in sending at least one person of draft age from each meeting to conferences to be held at Wichita and Haviland for intensive teaching in Friends' Peace principles and the study of methods, to be carried back to their meetings for the help of others; also that the Monthly Meetings encourage the study of the booklet, 'To Fight or Not to Fight.'

"Giles Zimmerman, placement director of Scattergood Hostel, West Branch, Iowa, gave an interesting account of the work done there for Jewish refugees from Germany."

Robert E. Cope, recently installed as the pastor of the University Church of Wichita, preached the Yearly Meeting sermon on Sunday morning.



BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Indiana



FUNCTIONAL POVERTY

BY MILDRED BINNS YOUNG

Pendle Hill Pamphlet No. 6., pp. 49, 15c

It must have taken courage to write the first essay in Mildred Young's pamphlet, "Functional Poverty." It must have taken infinitely more courage to live through the difficult, exploratory, creative years which are its basis and authority. But hers is not the medieval love of Lady Poverty, embraced for itself. It is valued "as a way to freedom," as a method "for finding the time and strength to answer one's own deepest need to be serviceable for a new world." Moreover, in a world so desperately in need of dollars—in need, that is, of constructive institutions and a wider distribution of those values which only money can buy, this gospel of the stripped life opens up ways and means.

There is still a further value of the stripped life, which is expanded into a whole essay in itself. She calls this third fruit "relatedness," and her article is entitled, "Training in Relatedness." "As long as our brother and our sister lie starved and beaten," she writes, "our mere acceptance of ease, abundance and safety builds a wall between us and them, so that we cannot collaborate in our common task." It is a total involvement of ourselves that is needed—no mere occasional service on a committee—a sense of unlimited personal liability for the sufferings of mankind. Of course one person alone can not do much, but "even a few can create a pattern."

She sets forth some of the details of that pattern of simplicity, of a poverty which has value because of the social and spiritual function which it can perform. She takes one homely illustration after another—meals, houses, clothes, reading, schools—and shows how living may be reduced to its lowest terms and still have beauty, force, meaning, creativeness. And the end-result is a special kind of person—living with his fellows without distractions, without barriers—his physical, spiritual and material resources released for service.

Such a person, in her own fine phrase, is "capable of peace." This phrase, which is the title of her third essay, is, in a sense, the keynote of the whole booklet, and anyone who does not recognize and welcome these essays as contributions not only to the social testimony but also to the peace testimony of Friends, has not grasped its full significance. To Mildred Young, pacifism means "that the whole self must be made effective for peace." There are few in this age—or

in any age—who are ready to go all the way with Mildred Young in this spiritual method of "functional poverty." But before anyone rejects that method, he might better recall her final plea for a "devotion which keeps nothing back, which recognizes that a man owes nothing to himself, no success in money or status, no achievement or self-expression except to live as if he had many lives and could well spare one for total allocation to peace, to live as if he had only one life and dared not waste it on anything less than the future of man, who we are told is made in the image of God."

ELEANOR SLATER.

HARMONY IN MARRIAGE

BY LELAND FOSTER WOOD

Round Table Press, 1939. 122 pp., \$1.00

"Harmony in Marriage" is the result of a decade of research in marriage and homemaking on the part of the author who has served most of those years as chairman of the Committee on Marriage and the Home of the Federal Council of Churches. The volume is really a revision and enlargement of the author's previous booklet, "Foundations of Happiness in Marriage."

The minister who takes seriously his pre-marital counselling opportunity but who is at a loss to know how to begin, will find this book a good beginning. This is not a book on such counselling but is intended for newly-married people, and because of this it serves well as a beginning step in pre-marital guidance.

Although there are publications which seem to the reviewer to cover more adequately than the chapters of this book do certain problems of marital adjustment, he knows of no one volume which gathers in such concise and readable form all of the problems of the newly-married and sets them in an environment of spiritual meaning. It brings the various adjustments into a total life setting and point out the possible effects of these adjustments on the entire personality.

Every minister would do well to purchase a copy, read it for his own enlightenment and edification, then keep it on hand for a gift to newly-wedded couples, or for lending. Dr. Wood has again made an opportunity for ministers to safeguard marriage, promote domestic happiness and further spiritual values in the newly-formed home. He and the publishers are to be commended on offering such sound and helpful material in a readable and inexpensive form.

Cecil E. Haworth, *Chairman,*
Dept. of Christian Home Life.

INTO SPACE

BY ERICA MAY BROOKS,

House of Field, Inc., New York. \$1.50

Attendees of the New York meetings are often inspired and moved by the clear, friendly voice and messages of Erica Brooks. She has been teacher and director of Art at the Friends Seminary. Many will be glad to own her attractive little book, with the yellow covers, recently published. This book contains many of her Friendly messages in verse, revealing her sympathetic understanding of those she passes on the street and in the subway, or sees in visions.

Thank God

For fellowman.

His hope, his thought, his deed—

His joy, his grief—his creed.

His story, sad or gay,

Is woven with mine today.

The verses are cast in unusual forms and some of the subjects may not be considered poetical. Some readers will be surprised at this poet's interpretation of life about her, although she always has the eyes of a Friend, seeing God where many others would not.

MARGARET LORING THOMAS.

FAITH IN THE MYSTERIES

BY EARL G. HAMLETT

Cokesbury Press. 141 pp., \$1.00

This book ought to appeal especially to those who enjoy the digest form of publication, for there is often the thought-content of a full-length sermon condensed into three minutes of reading. Thirty-four such sermon hearts are found in this book.

While some of the sermon themes are a bit time-worn, there is a variety of treatment which makes them live anew. Some of the topics are new and challenging. "Fractional Living," "The Languages of the Silences," and "Life, a Medley," are some interesting ones. Occasionally there are illustrations that are particularly apt and illuminating.

The viewpoint of the author is that of the thoughtful evangelical Christian. This book will take its place among the better books of sermon digests.

Cecil E. Haworth.

THESE ARE AVAILABLE

Edwin Sanders, of the Pacific College Faculty, has written a skit, "Not This Generation," which can be given in fifteen minutes, dealing with present-day issues of propaganda, keeping America out of war, etc.—price 10 cents per copy.

Reprints of Dr. Fosdick's "The Unknown Soldier" and "Dare We Break the Vicious Circle?" have been made available at three cents per copy—samples free.

For these, address, Northwest Office, National Council for Prevention of War, 612 Stock Exchange Bldg., Portland, Oregon.

WILLARD O. TRUEBLOOD AT FOUNTAIN CITY

It was the privilege of Fountain City, Indiana, Friends to have Willard O. Trueblood with them for a period of ten days immediately following the sessions of Indiana Yearly Meeting. Friends were deeply impressed by his splendid talks and sermons, through which he gave added encouragement to the meeting and its various committees for more active service. Young people, in the meeting and in the high school, where he gave an address, were particularly appreciative of Willard Trueblood's stimulating messages.

At the Monthly Meeting preceding the visit of Willard Trueblood, the number of active members in the meeting was increased by the transfer of thirteen young people from the associate to the active membership list. Still others may be transferred soon, and a public welcome service is planned.

Church night, recently held, was a time of inspiration for service and an occasion of social enjoyment for the entire membership. Following a supper in the church parlors, the committees were installed with a candle lighting service to impress each member with the feeling of individual responsibility. Milo Hinckle was present to participate at the occasion and his words of encouragement were a helpful contribution to the service.

Representatives from Fountain City who attended Indiana Yearly Meeting have been giving reports of the sessions, and the Quarterly Meeting held recently was largely devoted to reports and comments of Yearly Meeting.

At a meeting of the Missionary Society, which included the Methodist Missionary group, the presence of Esther E. Baird, who gave a talk on her work in India, was much appreciated, as was also that of Emily Parker, who told of her experiences in Spain and illustrated her talk by showing pictures.

FRIENDS CONTINUE WITH RADIO BROADCASTS

At the request of Short Wave Station W1XAL, Boston, Friends, through the leadership of the Fellowship Council of the Service Committee, Philadelphia, are presenting another series of broadcasts. While it should be heard well in most parts of this country, the beam antennas are directed toward the British Isles, and Western Europe. However, listeners in Mexico, Central America, the Northern part of South America and throughout the West Indies should also be able to hear this broadcast. The time is Sunday evening, 6:15 Eastern Standard Time

On October 15, Rufus M. Jones spoke on "Back to the Springs and Sources of

Life." On the two following Sundays Clarence E. Pickett spoke on "The Task of Reconstruction" and Henry J. Cadbury on "A Message to Pacifists."

The November and December schedule is as follows: November 5, Alexander C. Purdy, "Christian Fellowship in Times of Suffering"; November 12, Douglas V. Steere, "Constructive Peace Service"; November 19, President Frank Aydelotte, "New Life in a Strange World"; November 26, Alvin T. Coate, "Publishers of the Truth"; December 3, Howard W. Hintz, "The Spiritual Basis of Democracy"; December 10, Thomas E. Jones, "Quakers and Racial Justice"; December 17, D. Elton Trueblood, "Trustworthiness of Religious Experience."

Short Wave Station W1XAL is a world-wide radio station, which carries no advertising, but is devoted to culture and education, and the fostering of international good will. We hope that groups of Friends and friends of Friends may come together and join us in this fellowship.

MISSIONARY MEETING AT SPICELAND, INDIANA

Women of Indiana Yearly Meeting to the number of approximately three hundred and fifty gathered at Spiceland on October 24, in an all-day meeting of the Yearly Meeting Missionary Union. An excellent program was presented by the efficient president of the Union, Inez Napier, the leading feature of which was the splendid address by Russell E. Rees, pastor of Union Street Meeting, Kokomo.

Westine and Arthur Shufelt of Seneca, Missouri, gave an interesting talk on the work among the Western Indians, basing it upon questions asked from the audience. The goodly number of these showed how stimulating those present found the discussion. The Shufelts made plain the poverty in which the Indians of their district live when they stated that their own corn crop this Summer averaged only eight or nine bushels to the acre. A hoe used almost any place on the land in that particular section will strike bed rock.

Kate Stegall and several other women presented a short program based on recent letters from the Chants telling of their experiences as newcomers in Tennessee.

Dorothy Heironimus, Educational Secretary of the American Friends Board of Missions, spoke of the new study materials prepared by the office, and gave the latest news from the fields. War conditions which have cut off air mail service have made correspondence difficult with Africa and Palestine and are influencing to some extent transactions with Jamaica. The letter from Edward Kelsey which appears elsewhere in this issue was heard with great interest.

QUAKER M. P. FOR BRITISH PEACE INITIATIVE

That English Friends are alive to the responsibility of their government for stating Britain's war aims, and for taking the initiative in proposing constructive peace terms, is indicated in the following editorial comment in the London *Friend*, issue of October 20.

The Prime Minister missed a great opportunity in his speech last week, in which he replied to Herr Hitler's peace proposals. He did not, it is true, shut and bolt the door on the possibility of any discussions, but he entirely failed to state what would be the essential planks of an Allied peace plan. This failure was stressed by several subsequent speakers, including George Lansbury, Sir Stafford Cripps and T. Edmund Harvey.

The sound speech by the last named was practically unreported in the daily papers. He expressed the hope that the Prime Minister would yet make it clear that, the right guarantees being given, a conference that would provide not a truce but a real settlement of Europe would be welcomed, and that the co-operation of neutral countries and the United States would be sought. He pointed out that Herr Hitler, who had previously refused conference, wanted now to throw upon his opponents the responsibility for rejecting conference proposals. "He knows that his people are longing for peace, and he wants to have the credit for leadership in that direction. I do not think," T. E. Harvey added, "that we ought to allow the leaders of the dictatorships to have the credit for the initiative again and again. We ought sometimes ourselves to put forward proposals that will appeal to the hearts and minds of the neutral countries and of the German people themselves.

"We cannot rebuild Poland if Europe is ruined and our finances have gone," he concluded. "We can, together with Germany, if we can get an honourable peace, not only help in the rebuilding of Poland, but help in the reconstruction of economic life throughout Europe, and it would be worth while making sacrifices in such a cause." Referring to the darkness reigning in the blacked-out streets, Edmund Harvey reminded M. P.s that there was still light behind curtains and shutters. "The light of wisdom and insight, of reason and of human fellowship, is also still there in the hearts of men, and we have to turn it on to get rid of this darkness which means death to our civilization, to bring us back to the way of peace."

FRIENDS IN MINNEAPOLIS ARE REACHING OUT

Wendell and Bertelle Hansen, pastors of Minneapolis Meeting, have recently inaugurated an evening service to reach the unchurched of our downtown district. The program consists of movies (on Biblical subjects usually), drama or dramatic reading, special music, and a sermonette by the pastor, sometimes followed by other features such as a question-box or social hour. Results in attendance and interest have been heartening. We hope to arouse interest that will carry over into Willard Trueblood's meetings, November 26 to December 3.

A Young People's Society of Christian Endeavor has just been started again with a young group. So far it is small, but we hope the infant organization will grow. It meets for half an hour before the evening service.

The St. Paul group meetings sponsored by the Minneapolis Meeting, to which the members belong, has been instrumental in bringing in at least one new member to date. The St. Paul Friends very much appreciate having the monthly worship come to them.

Wendell and Bertelle Hansen have located half-way between the Meeting and University, so that when he wishes to study at the latter, he will be able to walk to either one.

The men of the meeting have completed a fine piece of work by applying "Nun-wood-plank" to the front of the meeting-house where settling of the building had caused unsightly cracks. The design was made by Clifford Beal, son of the late William O. Beal, and is very attractive.

CHURCH DEBT CONCERNS LOS ANGELES FRIENDS

At the last Monthly Meeting, the Finance Committee of Los Angeles Meeting discussed the need of some improvements to be made to the church building. The \$30,000 debt against the church property was also given some attention. This debt was contracted when the new church building at Toberman and Seventeenth Streets was erected and still stands because the religious group which contracted to purchase the old property at Third and Freemont Streets could not go ahead with the purchase. The only way the large debt will ever be paid will be by gifts or by bequests of money or of property by Friends who will remember the Monthly Meeting in their wills. Friends elsewhere are encouraged to give thought to the need of the Los Angeles Meeting, strategically placed as a beacon light in what a popular magazine recently characterized as "the wickedest city in America."

A large number of friends from Whittier, Long Beach, Pasadena and other near-by cities helped Clarkson and Lo-

retta Dille celebrate their fiftieth wedding anniversary on September 22 at their home at 938 West Fiftieth Street in Los Angeles. The Dilles came here from Indiana a number of years ago and are among the early members of First Friends Church. They resided in Marion, Muncie and other cities in Indiana.

NATE SHOPE ADDRESSES IOWA YOUTH RALLY

The annual Greenville Quarterly Meeting rally for Christian Endeavor members and their friends was held in the Friends Church in Arnolds Park, Iowa, on Wednesday evening, October 18. A dinner was served at 7 o'clock by the men of the church. The theme of the program was "The King's Highway," and was arranged by Francis Orr. The tables were decorated with traffic signals. Maynard Smith, toastmaster, called for the following toasts: "We're Off," by Franklin Little; "The 'Y,'" by Helen Adams; "Signs," by Jean Williams; "Hills," by Marion Young and "Traffic," by Bernard Smith.

An after-dinner program was given in the auditorium, when an address was made by Nate Shope who is traveling among Friends under the direction of the Board on Prohibition and Public Morals of the Five Years Meeting. Nate also spoke before the High School in Arnolds Park on Wednesday afternoon and at Greenville High School on Friday morning.

THE MOVEMENT FOR HOME DEDICATION GROWS

We dedicate churches, schools, public buildings and many other things. Could anything be more appropriate than the dedication of Christian homes? Marriage itself is a dedication of two people to each other and to the high task of creating a home together. Nothing is more significant for the happiness of the members or for the stability of the church than these little homes. Home dedication expresses a true Christian sentiment and dramatizes the idea that homemaking is a venture with God.

The Committee on Marriage and the Home of the Federal Council of Churches offers a home dedication service as a help for this purpose. It is so planned as to be appropriate either for the dedication of a new home or for that of a family longer established.

Copies may be secured at five cents each or at 25 cents per dozen by writing the Committee on Marriage and the Home, 297 Fourth Avenue, New York.

BIBLE SCHOOL ON TOUR

Much interest has been created in the Bible School of Ashboro Street Meeting, Greensboro, North Carolina, by an "Around the World" tour contest, which

began the last Sunday in September. Each Sunday for the rest of the year is named for a world-famous city, and an attendance of one hundred per cent enables a class to keep up with the tour. Each Sunday some one tells of the city for the day, its history, place in world news, and its influence on our own country. The high lights so far have been Dr. Russell Pope of Guilford College on French influence upon Friends; and Sarah Mendenhall on her personal experience in Rome.

Beginning on Sunday, November 5, Savilla P. Johnson is conducting a study course for all children of Junior age, in the basement of the meetinghouse during morning worship service. During this course they will study the work of the church abroad. This meeting knows the quality of Savilla Johnson's work, and is thankful that the young people may have such an opportunity. All parents are encouraged to see that their children take advantage of the opportunity.

NEW PASTORS INSTALLED BY PORTLAND MEETING

A large audience gathered at the Friends Church at Portland, Indiana, on Sunday morning, October 22, to attend the installation service held in recognition of their new pastors, Theodore and Estella Foxworthy.

Milo S. Hinckle, Executive Secretary of Indiana Yearly Meeting, was present and presided at the meeting. He also brought a challenging message emphasizing the close union that should obtain between the pastor and the congregation. Oscar Trader, General Superintendent of Portland Quarterly Meeting and Blanche Morrical, Superintendent of Young People's Activities of the Quarterly Meeting, were also present from Pennville, Indiana, the former giving the charge to the pastors and the latter, to the congregation. Henry Gast, pastor of the Friends Church at Bluff Point, offered prayer.

Local people having special part in the meeting were, Wesley Loy, Chairman of the Pastoral Committee, who brought words of welcome to the pastors and congregation; Prof. Russell Miller, who rendered a very appropriate violin solo. Special numbers in song were given as follows: a solo by Blanche Morrical, a quartet by George R. Wright, Mary Wolf, Clara Foltz and Harold Lacey, and a chorus selection by a large group of young people. Ruth Zimmerman presided at the piano. The pastors responded to the charge, emphasizing the sacred call and responsibilities of a pastor.

The entire service was most impressive, the words of each speaker being especially well chosen, and each musical number beautifully fitting in so as to make the meeting throughout a long-to-be-remembered occasion.

QUAKERDOM AT LARGE

In connection with the celebration of the centennial anniversary of the School of Religion, Boston University on October 18 conferred the honorary degree of Doctor of Laws upon Elbert Russell, Dean of the School of Religion of Duke University—a recognition very pleasing to his many friends.

* * * *

The war in Europe is brought more closely home to us when it reaches out and takes a faculty member from one of our Friends colleges. Jacques Hardre, instructor in French and German at Guilford College for the past two years, has been ordered home to France for military duty.

* * * *

Edith J. Hunt, who served for many years as Reading Clerk of Indiana Yearly Meeting, is residing with her niece, Lois Peacock Kamp, and family, at North Weare, New Hampshire, where Wilbur W. Kamp is pastor. Members of her home meeting at Charlottesville, Indiana, sponsored a birthday card shower for her on October 19.

* * * *

It is with a deep sense of loss, personally and for the Society of Friends, that we record the death of James Carey, Jr., which occurred at Baltimore on October 28, during the sessions of Baltimore Yearly Meeting. On leaving the Home-wood Meetinghouse on Friday evening, the 27th, he fell and fractured a hip. He was taken to the hospital where he died on the following morning. The loyalty, devotion and gracious spirit of this true Christian gentleman will ever serve as a continuing blessing to all who came under his beneficent influence.

* * * *

Our Tennessee Mountain field suffered a severe loss on Sunday morning, October 22, in the destruction by fire of the Three Points church in Monroe County. It served the largest meeting in that area and was one of the best meeting-houses on the field. It was planned by J. Edward Ransome and funds for its erection were supplied by Sarah J. Swift. On Sunday afternoon members of the Three Points Meeting and friends gathered around the ruins and were led in a service of worship by Edward Ransome. A courageous spirit of determination to rebuild is manifested by the congregation.

* * * *

Her many friends will be glad to know that Margaret D. Webb, formerly of Richmond, is pleasantly located at 318 North Grant Street, West Lafayette, Indiana, where she is serving as hostess

and housemother at the Westminster Co-operative House, maintained under the auspices of the Presbyterian Church and in connection with Purdue University. There are ten of these houses for boys and four for girls, and the housemothers hold weekly meetings for consultation. One of "her boys" who is an aviator recently gave Margaret Webb the pleasure of a flight over the University city.

* * * *

With considerable surprise came the recent announcement of the resignation of Frank C. Aydelotte as President of Swarthmore College. He resigned to become Director for the Institute for Advanced Study at Princeton, succeeding Dr. Abraham Flexner, who is retiring because of ill health. During the years since he became President of Swarthmore in 1921, the institution has steadily forged ahead to take a place in the front rank of American institutions of learning. He is remembered with particular appreciation by Friends who attended the World Conference in 1937, to which he was a gracious host. It is understood that President Aydelotte will continue at Swarthmore until arrangements for a successor are made.

NEWS OF OUR MEETINGS

Frank and Oda Woodward of Benkelman, Nebraska, who have given many years of faithful service in the leadership of the South Fork Meeting, have recently removed with their son Junior to Coquille, Oregon. The climate is proving beneficial to Frank Woodward and son, who had suffered from asthma.

* * * *

James Wild, who for several years has served the Allen's Neck Meeting at Dartmouth, Massachusetts, is now installed with his wife as minister of the meeting at Amesbury, where he spent a few weeks during the summer observing the possibilities for carrying on the work of Friends in that historic area. The Wilds are located at Huntington Home.

* * * *

The Ministers' Conference of Tonganoxie and Hesper Quarterly Meetings was held at Kansas City, October 31. Devotions were led by Denver Headrick and William Garrison. The morning address was delivered by Robert Morrell of Kansas City on "The World Situation in the Light of Prophecy." He said the return of the Jew to Palestine is the greatest sign of prophetic fulfillment. In the afternoon session, Alfred Smith of Lawrence spoke on "What the Church Should

Do About War," insisting that the Church "must divorce herself from the war spirit." A splendid dinner was served at the noon hour by the Kansas City ladies.

* * * *

Willard O. Trueblood is now engaged in a series of meetings at Union Street Meeting, Kokomo, Indiana. On his return from attending the sessions of Baltimore Yearly Meeting, he stopped at Barnesville, Ohio, and spoke to the student body of the Friends Boarding School there. Willard Trueblood, who is continuing his preaching mission under the auspices of the Five Years Meeting, has a complete schedule of appointments until after the Easter season.

* * * *

On returning from a visit with their son-in-law and daughter, Manford and Agnes Kuhn, and family, at the University of Wisconsin, William J. and Florence Reagan of Oakwood School stopped off at Richmond and enjoyed the homecoming activities at Earlham College, where their youngest son, Bob, is a student. On Sunday morning, October 29, William Reagan gave an unusually stimulating message at West Richmond Meeting.

* * * *

Under the leadership of the pastor, R. Furnas Trueblood, West Richmond Meeting has initiated a student membership, the purpose being to encourage Earlham students to identify themselves with the meeting and to participate in its life and activities. Twenty students have already accepted this invitation and were welcomed into the meeting and presented cards of membership at the morning worship period on October 29. While the majority of the young people are Friends, other denominational groups are also represented.

* * * *

Walter H. and Bessie Wilson have been on their new field of service in Iowa two months—at First Friends, Grinnell, and Oak Grove, six miles south. They have found a cordial, hearty welcome in both meetings and the outlook is hopeful and encouraging. A public reception has been given the new pastor and wife by each meeting—the one in Grinnell a surprise with a generous shower of groceries and vegetables in connection. Also both groups have contributed canned fruit, vegetables, jellies, etc., with sincere appreciation on the part of the recipients. Oak Grove has only the Sunday morning services: worship and sermon at 9:45, followed by the Sunday School. In Grinnell

nell Sunday School is at 9:45 with worship and sermon at 11; also Christian Endeavor and evening service in Grinnel and a Thursday evening meeting for prayer and Bible study. The women of both churches hold their missionary meetings once a month. The two groups of young people have held two joint social affairs since September 1. In our public services we have stressed the thought of peace and the hope that our American neutrality might be maintained. The pastor has had one brief article in the local paper emphasizing these ideas.

* * * *

The Hadley Friends Church, Hadley, Indiana, observed its annual Rally Day and Homecoming on October 8. The Sabbath School, with Nelle Hadley as Superintendent, had devotional and promotion services, followed by the class period and songs. Helpful and inspiring sermons were delivered by Austin Osborne, the regular pastor, and Frank Long, minister of the Plainfield Meeting. The music was furnished by the Clay Township Orchestra and the Hadley group. A co-operative dinner was served, during and after which a social time was enjoyed. These rally and homecoming days are helpful both spiritually and socially.

HOW THE C. O. TRIBUNALS PROCEED IN ENGLAND

Inquiries are heard now and then as to how Conscientious Objectors are faring in England. The British government, in line with its announced policy, has set up civil tribunals for conducting hearings for young men who have registered as C. O.s. These tribunals are getting under way, and reports of initial hearings are given in the *London Friend*, from which the following facts and comments are taken.

Of the sixty-two cases heard on the opening days in October, 27 were retained on the C. O. Register, two receiving unconditional exemption. The other 25 out of these 27 had to remain in their present work or find work of an agricultural nature within a reasonable time—in one case a month was specified. Thirty-five men had their names removed from the Conscientious Objector's Register, 26 of them being given non-combatant work in the Army.

The Christians particularly were severely questioned, mainly from two angles—the teaching of Jesus and the consistency of the applicant. They were asked to quote a definite saying of Jesus which showed that he condemned war and the soldier; his general attitude and teaching were not accepted as a reply.

Among the questions asked various applicants by members of the Tribunal were the following:

"You say you would sacrifice anything in your power for the cause of peace. Have you sacrificed anything?"

"Would you sacrifice your supper because the food has been brought in ships convoyed by the Royal Navy?"

A widely-reported demonstration occurred in the hearing at Newcastle-on-Tyne, following a remark by the Chairman, Judge Richardson, to the effect that if Christ were on earth today he would support this war. Spontaneously and practically unanimously there were cries from the public gallery of "No" and "Shame!" and the Judge ordered the court to be cleared. The unfortunate applicant whose case was being heard at the time had his name removed from the Conscientious Objectors' Register and placed on the Military Register for non-combatant duties; although there was obviously further evidence to be heard, the Judge said he had heard all he wanted to hear. The next morning the Chairman made an *amende honorable*. He said that he had been carried away, at the end of a long and trying day, to say something inadvisable.

An observer reported: "The wisest answer to the question, How do you propose to stop Hitler following up his persecution of the Czechs and Poles, seemed to me to be that of a Quaker who replied that he was not there to propound a national policy, but he believed all such policies should be based on Christian principles."

The tribunal seemed to regard anyone who had started thinking about pacifism since the Munich crisis as a shirker, and without exception such applicants were placed on the Military Register, usually without qualification. The Tribunal also seemed unable to grasp that an applicant could be a Conscientious Objector without necessarily having religious views.

WINCHESTER FRIENDS IN OLD HOME DAY

Old Home Day, sponsored by the Messenger Society, was observed by Winchester, Indiana, Friends on October 22. There was a goodly attendance all day and a bounteous dinner at the noon hour.

During the morning meeting for worship, Ira C. Johnson gave a most helpful message on the humanity of Jesus. A male quartet sang "Great is the Lord," a song composed by Oscar Puckett, the choir director.

The afternoon session opened with the singing of old hymns followed by prayer offered by O. Perry Bantz of Economy. Charles E. Hiatt, a former pastor, gave the message in the afternoon. Request numbers were sung before and after the message by Clayton Smithson and Esther T. Overman. Several guests spoke briefly

and letters from former members were read. Uncle Ira Johnson pronounced the benediction.

The October meeting of the Women's Missionary Society of Winchester was held at the church on October 17. It was in charge of the men, with R. Aaron Napier presiding. After supper together at 6:30, Milo S. Hinckle of Richmond brought a searching message on Christian Stewardship.

On October 18, the Tom Hutchins Class of the Winchester Bible School entertained the members of the choir and orchestra at a supper in the church basement. There were seventy-five present.

HIGH POINT FRIENDS IN FULL SWING

Central Friends Church of High Point, North Carolina, has entered upon a very full program for the fall and winter. A series of monthly meeting supper programs was given an inspiring beginning with the appearance on October 18 of Dr. Hornell Hart of Duke University. Using as his subject, "The Darker the Hour, the Greater the Power," he challenged his listeners to rely, in these troublous times, upon that Power which is always waiting, standing at the door and knocking. A large group was present to hear this deeply-stirring message.

Interesting talks have been made by the pastor, Cecil E. Haworth, on Sunday evenings during the past two months. During September these were based on famous pictures, and during October various notable books have been reviewed. For the month of November two classes in Christian living have been planned for the Sunday evening hour. One group will be led by Dr. P. E. Lindley of High Point College, using as the basis for their thought, "The Bible and Christian Living." The other group has been planned especially for young men, and Russell Branson, pastor of New Garden Meeting, will lead them in consideration of the subject, "The Attitude of Friends in Time of War."

The pastor is conducting a class in membership training for young people in their early teens; this class deals with Friends history and principles. During the past two years approximately seventy-five young people have had this very valuable help.

Topics for Wednesday evening meetings have included a rather wide variety of subjects. On the first Wednesday of each month an unprogrammed meeting is timed by the pastor. Recent programs have included one sponsored by the Peace Committee and one at which pictures of Palestine were shown.

A father and son banquet occurred November 1, when Horace S. Haworth presided, and N. T. Lambeth, Principal of the Junior High School, was the speaker.

Both Junior and Senior Christian Endeavor Societies have been reorganized and have planned for a season of real activity.

One of the larger organized classes, the Elizabeth Fry class, is making a regular monthly contribution, through the American Friends Service Committee, for refugee work.

Quite recently a number of young mothers having children of pre-school age expressed a desire for a class in which their particular problems could be discussed. This need is being met by a group studying "Christian Home Life" under the direction of Rachel F. Taylor.

HOMEcoming AT MOTOR

Motor Monthly Meeting, Milo, Iowa, was blessed through its recent observance of the seventieth anniversary of the founding of the meeting, then known as Waveland.

Many former members returned on this day to worship with those who are now carrying on the meeting. In the morning service the pastor, Arthur Hadley, spoke from the text, "Where there is no vision the people perish." After a bounteous meal, a social hour was enjoyed by the large group present.

The afternoon meeting was opened with devotions led by Edith Smith. Special music was given by the Beech School Glee Club and a local trio. Florence Michener read messages and greetings from many former members and pastors. A most interesting history of the meeting was read by Leola Smith, as prepared by her mother Mary Smith. After remarks by the pastor, the meeting was closed with prayer, a challenge ringing in the hearts of all to serve the Master better through the work at Motor, so nobly begun and faithfully carried on through the years.

ON A TOUR OF SPAIN

(Continued from page 474)

have upheld the ideal of kindness and good will to all men.

On October 7th we crossed the border the tenth time and not once have our bags been opened or our papers censored.

THE WORK IN SOUTHERN FRANCE

We spent some days inspecting our work in southern France. Sad to say, Argeles camp, which had been depopulated, is now being refilled with men, women and children. The same is true St. Cyprien. Gertrude saw here many people whom she had formerly seen in northeastern France. France is doing the best she can for Spanish refugees, but with 2,000,000 of her own people evacuated from the war zone, it is becoming increasingly difficult for the 200,000 Spanish refugees remaining in France. We are speeding up our distribution of

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Paris, October 16, 1939.

APPLEGATES OBSERVE THEIR SILVER WEDDING

On Sunday morning, November 5, the Editor and wife drove to Wilmington, Ohio, to join Wilmington Friends and others in honoring Ward and Lena Applegate on the twenty-fifth anniversary of their marriage. In preference to "the broad highway," we chose the curving, hilly road that winds through sunny vale and pleasant towns. The peace of God hovered over the countryside, and the autumn landscape, bespeaking harvest and fruition, seemed appropriate to the rich lives of our friends.

We arrived just in time for the meeting for worship. Not till then did we learn that the day marked another anniversary. Just five years before had Ward become pastor of the Wilmington Meeting. His message was fitted to the day. After a few words of review and appreciation, he addressed himself to a penetrating interpretation of the temptations of Jesus as indicating how Jesus definitely points us to the way of creative living.

The visiting Friends from Richmond were dinner guests of Ward and Lena Applegate. From three to six in the afternoon, assisted by their daughter Esther, a Senior in Wilmington College, they were at home to their friends in token of the day. The comfortable manse was beautifully decorated with regal chrysanthemums. Quite early people began coming, and throughout the afternoon the parsonage was thronged with friends and well wishers. Tea was served during the hours of reception and at

intervals appropriate musical selections were given.

There was plenty of evidence on every hand of the loving and appreciative regard in which Ward and Lena Applegate are held by Wilmington folk. This evidence was in part of a material nature in the gifts presented, but even more impressive were the genuine and hearty expressions voiced not only to them directly but to us visitors as well. Representative townsfolk, including Circuit Judge Clevenger and Mayor Hildebrand, vied with Friends in such expression.

BIRTHS

HADLEY—At Arnolds Park, Iowa, September 12, 1939, to J. Paul and Flela J. Hadley, a daughter, Mary Glenn.

HINSHAW—At Winchester, Indiana, September 16, 1939, to Ralph and Esther Hinshaw, a son, Robert Allen.

HOLLINGSWORTH—At Winchester, Indiana, September 21, 1939, to James and Miriam Hollingsworth, a daughter, Marietta.

FISHER—At Winchester, Indiana, September 22, 1939, to Ralph and Nova Fisher, a son, Wayne Lee.

WASHLER—At Winchester, Indiana, September 2, 1939, to Joseph and Electa Washler, a son, Jerry Lee.

BRANSON—At Hamilton, Ohio, October 21, 1939, to Myron and Naomi Albert Branson of Somerville, Ohio (West Elkton Meeting), a daughter, Judith Ann.

DEATHS

DOUGLAS—At Berkeley, California, September 3, 1939, Emma R. Douglas, daughter of Edward and Rachel Thornburg, aged eighty years, a loving wife and devoted mother. Formerly of Versailles, Ohio, she and her husband, D. Frank Douglas, who survives her, have resided in Berkeley for many years where they have been faithful members of the Berkeley Friends Church. Besides her husband, she leaves two sons and a daughter who live in Berkeley and a daughter-in-law in Springfield, Ohio.

MILES—At her home in Ludlow Falls, Ohio, September 13, 1939, Bertha Thompson Miles, aged sixty-eight, the widow of Orson Miles. At the age of fifteen she joined the Friends Church and was an earnest, devoted worker for over fifty years, holding many places of responsibility, and serving for many years as an Elder. For thirty-two years Bertha Miles taught school and was considered one of the best grade teachers in Miami County. Funeral services were conducted by Aaron Napier in the Friends Church

A CORRECTION

The funeral service for Jane Eslinger Mendenhall was conducted by the pastor of the Reformed Church and not by A. Harvey Mendenhall, as inadvertently stated in our last issue.

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JAMES F. WALKER, Principal, Westtown School, Westtown, Pennsylvania

at Ludlow Falls. A daughter, Frances, a sister and brother survive.

WEEKS—On September 19, 1939, at Mitchell, South Dakota, Fred C. Weeks, aged sixty-nine. Born near Elbridge, Onondaga County, New York, the son of Frank and Lucinda Weeks, he moved with his parents to the Dakota Territory in 1885. In 1893 he was married to Olive Ann Knowlton, and to them were born eight children, two of whom died in infancy. At the time of his death Fred Weeks was a trustee of Harmony Monthly Meeting. Surviving are the widow and five daughters.

ROBINSON—At her home in South Glens Falls, New York, on September 26, 1939, Ida L. Robinson, aged seventy-seven. Her life was lived with a Christian dignity and helpfulness. She was a birthright Friend, faithful to the church throughout her life, and had served as clerk and teacher in her meeting and Sunday School. For twenty-five years Ida Robinson was an instructor in Art at the Mount Vernon High School. She is survived by a sister, Mary DeLong, and nieces and nephews. Funeral services were conducted by her pastor, William I. Kent, assisted by Elizabeth L. Hazard, Secretary of New York Yearly Meeting.

WEAVER—At Roseville, California, on October 17, 1939, Ivalu Trueblood

Weaver. The daughter of Abram and Abbie Trueblood, she was born at Salem, Indiana, of a long line of Quakers, and was a devoted Friend. She was educated at Blue River Friends Academy and Central Normal College, Danville, Indiana. After teaching for a time, she was united in marriage to Abijah J. Weaver, a Friends minister. The following twenty-seven years of her life were full of active service as a loyal and able pastor's wife, serving the meetings at New Castle, Indiana, Glens Falls, New York, Newberg, Oregon, and Berkeley, California. Then retiring from active pastoral work, they settled in the limits of Citrus Heights Monthly Meeting, near Roseville, where she has been a guiding light of the Bible School and Church. She is survived by her husband, A. J. Weaver, one son, Harold T. Weaver, by a sister, Elma Trueblood, and by a brother, Wilson D. Trueblood.

LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

CHICAGO, ILLINOIS

Temporary Office of the Mid-West Friends Service Committee is at the home of the Acting Secretary, Jeannette F. Stetson, 633 South Maple Avenue, Oak Park, Illinois, Phone Euclid 565.

Chicago Monthly Meeting, 1830 West 103rd St. Rock Island Suburban line to Beverly Hills, 103rd St. Station: Halsted-Vincennes or other surface lines to 103rd, transfer to car or bus. Milton H. Hadley, minister. 1640 West 101st Place. Phone Cedarcrest 7715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; meeting for worship, eleven. Lewis V. Benson, 745 Sherman Avenue, Evanston, Illinois. 57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a.m. Jeannette F. Stetson, Secretary, 633 Maple Ave., Oak Park, Illinois, Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donohue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45; and Meeting for Worship, 11 a.m. Robert M. Jones, pastor, 216 Donahue Street.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 11:00 a.m., Church School, 9:45 a.m. Visiting Friends call Glen and Mildred Rinard, Ministers. Address, 4728 West Forty-first Avenue. Telephone GLendale 3908.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a.m., Meeting for Worship, 11 a.m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

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LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Sts. Bible School 9:45 a.m., worship 11 a.m., C. E. 6:30 p.m. Clayton S. Brown, pastor, 1913 W. 23rd St., RE-5673.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a.m. Meeting for Worship at 11 a.m. Pastor, Wendell Hansen, 1300 S. Seventh Street.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street. Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a.m. D. Reeves Shinn, pastor, 8525 Fourth Avenue N.E., Phone Kenwood 5567.

University Friends Meeting, 3959 15th Avenue, N.E., Phone Melrose 7450. Religious discussion, 10:00 a.m., Meeting for Worship, 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N.W.; Bible School, 9:45 a.m.; Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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